



Deborah's Messianic Ministries

Teaching - Training - Worship Center

Proclaiming The Way of Messiah

PRACTICAL APPLICATION OF TORAH

THREE YEAR TORAH STUDY CYCLE

YEAR ONE

B'RESHIET GENESIS - 2:2-3

A Study of Creation- In the Beginning, Shabbat

Rabbin/Dr. Deborah Brandt

(Gen 2:2 CJB) On the **seventh day** God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made.

(Gen 2:3 CJB) God **blessed the seventh day** and **separated it as holy**; because on that day God **rested** from all his work which he had created, so that it itself could produce.

Shabbat H7673S

שַׁבָּת

šhabat: **A verb meaning to repose, to rest, to rid of, to still, to put away, to leave. Most often, the word expresses the idea of resting (i.e., abstaining from labor), especially on the seventh day (see Exo 20:8-11).**

(Exo 20:8 CSB) Remember the Sabbath day, to keep it holy:

(Exo 20:9 CSB) You are to labor six days and do all your work,

(Exo 20:10 CSB) but the **seventh day is a Sabbath** to the LORD your God. You must not do any work—you, your son or daughter, your male or female servant, your livestock, or the resident alien who is within your city gates.

(Exo 20:11 CSB) For the LORD made the heavens and the earth, the sea, and everything in them in six days; then he rested on the seventh day. Therefore the LORD blessed the Sabbath day and declared it holy.

(Exo 20:8 AMPC) [*Earnestly*] remember the Sabbath day, to keep it holy (withdrawn from common employment and dedicated to God).

(Exo 20:9 AMPC) Six days you shall labor and do all your work,

(Exo 20:10 AMPC) But the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you, or your son, your daughter, your manservant, your maidservant, your domestic animals, or the sojourner within your gates.

(Exo 20:11 AMPC) For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. That is why the Lord blessed the Sabbath day and hallowed it [*set it apart for His purposes*].

It is from this root that the noun for Sabbath originates, a word designating the time to be set aside for rest. The verb is used of God to describe His resting after the completion of creation (Gen 2:2)

This example of rest by God at creation set the requirement of rest that He desires for His people in order that they may live lives pleasing to Him, full of worship and adoration (Exo 31:17).

(Exo 31:12 NAS95) The LORD spoke to Moses, saying,

(Exo 31:13 NAS95) "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for *this* is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

(Exo 31:14 NAS95) 'Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

(Exo 31:15 NAS95) 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death.

(Exo 31:16 NAS95) 'So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.'

(Exo 31:17 NAS95) "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased *from labor*, and was refreshed."

(Exo 31:18 NAS95) When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.

Elohim Rested **H7673**

שָׁבַת

šabat: A verb meaning to repose, to rest, to rid of, to still, to put away, to leave. Most often, the word expresses the idea of resting (i.e., abstaining from labor), especially on the seventh day (see Exo 20:8-11). It is from this root that the noun for Sabbath originates, a word designating the time to be set aside for rest. The verb is used of God to describe His resting after the completion of creation (Gen 2:2). This example of rest by God at creation set the requirement of rest that He desires for His people in order that they may live lives pleasing to Him, full of worship and adoration (Exo 31:17)

The rest into which God entered after the creation was complete, had its own reality “in the reality of the work of creation, in contrast with which the preservation of the world, when once created, had the appearance of rest, though really a continuous creation” (Ziegler, p. 27).

This rest of the Creator was indeed “the consequence of His self-satisfaction in the now united and harmonious, though manifold whole;” but this self-satisfaction of God in His creation, which we call His pleasure in His work, was also a spiritual power, which streamed forth as a blessing upon the creation itself, bringing it into the blessedness of the rest of God and filling it with His peace. This constitutes the positive element in the completion which God gave to the work of creation, by blessing and sanctifying the seventh day, because on it He found rest from the work which He by making had created. Keil and Delitzsch Commentary

Blessed the 7th Day...

Blessed H1288

בָּרַךְ

barak (138c); a prim. root; *to kneel, bless*: — **abundantly bless**

בָּרַךְ

bāraḵ: A verb meaning to bless, kneel, salute, or greet. The verb derives from the noun knee and perhaps suggests the bending of the knee in blessing. Its derived meaning is to bless someone or something. The verb is used when blessing God (Gen 9:26) or people (Num 24:9). God used this verb when He blessed Abraham in the Abrahamic covenant (Gen 12:3). The word is used intensively when God blesses people or people bless each other (Jos 17:14). When the word is used reflexively, it describes a person blessing or congratulating himself (Deu 29:19 [20]). Other meanings are to bend the knee (2Ch 6:13); and to greet someone with a salutation or friendliness (1Sa 25:14).

The divine act of blessing was a real communication of powers of salvation, grace, and peace; and sanctifying was not merely declaring holy, but “communicating the attribute of holy,” “placing in a living relation to God, the Holy One, raising to a participation in the pure clear light of the holiness of God.” On שְׁבִיבָהּ see Exo 19:6. The blessing and sanctifying of the seventh day had regard, no doubt, to the Sabbath, which Israel as the people of God was afterwards to keep; but we are not to suppose that the theocratic Sabbath was instituted here, or that the institution of that Sabbath was transferred to the history of the creation. On the contrary, the Sabbath of the Israelites had a deeper meaning, founded in the nature and development of the created world, not for Israel only, but for all mankind, or rather for the whole creation. As the whole earthly creation is subject to the changes of time and the law of temporal motion and development; so all creatures not only stand in need of definite recurring periods of rest, for the sake of recruiting their strength and gaining new power for further development, but they also look forward to a time when all restlessness shall give place to the blessed rest of the perfect consummation. Keil and Delitzsch Commentary

Separated it as Holy...

Kadosh – Holy H6942

קָדַשׁ

qādaš: A verb meaning to be set apart, to be holy, to show oneself holy, to be treated as holy, to consecrate, to treat as holy, to dedicate, to be made holy, to declare holy or consecrated, to behave, to act holy, to dedicate oneself. The verb, in the simple stem, declares the act of setting apart, being holy (i.e., withdrawing someone or something from profane or ordinary use). The Lord set aside Aaron and his sons, consecrated them, and made them holy for the priesthood (Exo 29:21). The altar was made holy, and anything coming into contact with it became holy (Exo 29:37). The Tabernacle, the ark, the table of showbread, the altar of burnt offering, and all the smaller accessories and utensils used in the cult of Israel were anointed with a special anointing oil so they became holy. Whatever came in contact with them became holy (Exo 30:26-29).

The word is used most often in the intensive stem, meaning to pronounce or to make holy, to consecrate. The Lord pronounced the Sabbath day holy (Gen 2:3; Exo 20:8).

The number Seven in Scripture

But now turning to the number *Seven*, we must first consider the meaning of the word.

In the Hebrew, *seven* is (*shevah*). It is from the root (*savah*), *to be full* or *satisfied, have enough of*. Hence the meaning of the word "seven" is dominated by this root, for on the *seventh* day God rested from the work of Creation. It was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word (*Shavath*), *to cease, desist, rest*, and *Shabbath, Sabbath*, or day of *rest*.

It is *seven*, therefore, that stamps with perfection and completeness that in connection with which it is used. Of *time*, it tells of the Sabbath, and marks off the week of seven days, which, artificial as it may seem to be, is universal and immemorial in its observance amongst all nations and in all times. It tells of that eternal Sabbath-keeping which remains for the people of God in all its everlasting perfection. *Bullinger Numbers in Scripture*

Saturday Always the Sabbath - Fred R. Coulter

In the Old Testament/Tanack, reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself first kept it, making it obligatory on all as a perpetual covenant. Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the law, BCE. 2514 to CE 1893, a period of 3383 years. With the example of the Israelites before our eyes today, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years prior to Christianity, preserved the weekly practice, the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept holy to the Lord, which tradition they have extended by their own practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point, for reasons that will appear more fully hereafter. The Bible the Old Testament confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day to be kept holy to Him, that the day was Saturday, and that any violation of that command was punishable with death. ***Keep you My Sabbath, for it is holy unto you; he that shall profane it people. Ex 31:14.***

[Note: In other words, the people of Israel (made up of 12 tribes one of which is Judah, which the term Jew comes from) anciently maintained the correct day of the Sabbath and the Jews (who did not lose their identity) to this day STILL keep the correct time of God's Sabbath given to them through Moses! Time has not been lost we know that Saturday IS God's Sabbath Day!]

The Word “Shabbat” is only used of the seventh day! No other day has a Name.

Yom = Day	
Yom 1	Yom Rishon
Yom 2	Yom Sheni
Yom 3	Yom Sh’lishi
Yom 4	Yom Revl’l
Yom 5	Yom Chamishi
Yom 6	Yom Shishi
Shavat	Shabbat

(Exo 31:15 NAS95) 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death.

3 Patterns:

6 Day Work Week, The Wilderness, Eternal Rest, pictured by the Weekly Shabbat.

The pattern of eternal trust is seen in the pattern of trust in the 6-day work week. We have 6 days to work, make provision for our families so we can rest on the 7th, Shabbat.

“Living Judaism” by Dosick

“I have the ability and the power to control my time and my commitments. I have the ability and the power to set aside one day in seven for what is really important, to replace the tensions and demands of the everyday with physical rest and spiritual rejuvenation:

- Time for spouse, children, parents and friends;
- Time for prayer, contemplation, and reflection;
- Time for leisurely meals, meaningful conversations, and soul-filling renewal;
- Time for affirmation and celebration of the greatness and goodness of life; time for YHWH ELOHIM (*and our Messiah Yeshua, my insert*) and time for myself

Shabbat Prohibitions in the Tanack – Negative commands, what you are not to do

1. Cooking – Sh’mot/Exodus 16:23

(Exo 16:22 TLV) On the sixth day they gathered twice as much bread, two omers for each individual. So all the leaders of the community came and informed Moses.

(Exo 16:23 TLV) But he said to them, “This is what Adonai has said. Tomorrow is a Shabbat rest, a holy Shabbat to Adonai. Bake whatever you would bake, and boil what you would boil. Store up for yourselves everything that remains, to be kept until the morning.”

2. Kindle a Fire – Sh’mot/Exodus 35:3

(Exo 35:3 TLV) Do not kindle a fire in any of your dwellings on Yom Shabbat.”

3. Gathering Sticks – B'midbar/Numbers 15:32

(Num 15:32 TLV) While Bnei-Yisrael were in the wilderness, they found a man gathering wood on the Shabbat.

(Num 15:33 TLV) Those who found him gathering wood brought him to Moses, Aaron and the entire assembly.

(Num 15:34 TLV) They kept him under arrest, not being clear what was to be done to him.

4. Selling – Nechemyah/Nehemia 10:31

(Neh 10:32 TLV) When the peoples of the land bring merchandise or any kind of grain on Shabbat, we will not buy from them on Shabbat or on a holy day. Also every seventh year we will forego working the land and the debt of every hand.

5. Treading winepresses, working the land - Nechemyah/Nehemia 13:15

(Neh 13:15 TLV) In those days, I saw in Judah some people treading winepresses on the Shabbat, some bringing and loading heaps of grain on donkeys, as well as wine, grapes, figs and various other burdens, bringing them into Jerusalem on the Shabbat day. So I warned them about selling food on that day.

6. The general term “work” – D'varim/Deuteronomy 5:14-15

(Deu 5:13 TLV) Six days you are to labor and do all your work,

(Deu 5:14 TLV) but the seventh day is a Shabbat to Adonai your God. In it you are not to do any work—not you or your son or your daughter, or your slave or your maid, or your ox, your donkey or any of your livestock or the outsider within your gates, so that your slave and your maid may rest as you do.

(Deu 5:15 TLV) You must remember that you were a slave in the land of Egypt, and Adonai your God brought you out from there with a mighty hand and an outstretched arm. Therefore Adonai your God commanded you to keep Yom Shabbat.

Things You Can Do on Shabbat according to Scriptures- Positive Commands, what you can do

1. Defend the King – M'lakhim Bet/11 Kings – 11:4-12

(2Ki 11:5 TLV) Then he commanded them saying, “This is what you will do: one-third of you—those going on duty on Shabbat—keeps watch over the palace.

2. Preparing Shewbread – Divre-HaYamim/1 Chronicles 9:32; Vayikra/Leviticus 24:8

(1Ch 9:31 TLV) Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, was in charge of preparing the flat cakes.

(1Ch 9:32 TLV) Some of the relatives of Kohathites were in charge of preparing the rows of bread every Shabbat.

(Lev 24:5 TLV) “Also you are to take fine flour, and bake twelve cakes of it, with two tenths of an ephah in each cake.

(Lev 24:6 TLV) Then you are to set them in two rows, six in a row, on the pure gold table before Adonai.

(Lev 24:7 TLV) Set pure frankincense on each row, as a memorial portion for the bread, an offering by fire to Adonai.

(Lev 24:8 TLV) Every Yom Shabbat he is to set it in order before Adonai continually. It is an everlasting covenant on behalf of Bnei-Yisrael.

3. Ministry of Levites – Diver-HaYamim Aleph – 1 Chronicles 23:27-32

(1Ch 23:27 TLV) For according to David's final instructions, the Levites 20 years old and upward were counted.

(1Ch 23:28 TLV) For their duty was to help the descendants of Aaron in the avodah of Adonai's House concerning the courtyards and rooms, the purification of all holy things and the performance of the avodah of God's House,

(1Ch 23:29 TLV) the rows of bread, the fine flour for the grain offering, the matzot, the cake baked on the griddle or mixed and every measure of capacity and length,

(1Ch 23:30 TLV) and to stand every morning to thank and praise Adonai. They also did this in the evening

(1Ch 23:31 TLV) and whenever **burnt offerings were offered to Adonai on Shabbatot**, New Moons and the moadim. They were to serve regularly before Adonai, according to the proper number in the manner prescribed for them.

(1Ch 23:32 TLV) They were to keep watch over the Tent of Meeting, the Holy Place and the sons of Aaron their kinsmen for avodah in the House of Adonai.

4. Sing and Praise – Mizmor/Psalms 92 to 96 (The Hallel Psalms)

5. Teach – Mark 1:21: Luke 4:16

(Mar 1:21 TLV) And they went into Capernaum. Right away, on Shabbat, He entered the synagogue and began to teach.

(Luk 4:16 TLV) And He came to Natzeret, where He had been raised. As was His custom, He went into the synagogue on Shabbat, and He got up to read.

6. Cast out Demons – Mark 1:21-28

(Mar 1:21 TLV) And they went into Capernaum. Right away, on Shabbat, He entered the synagogue and began to teach.

(Mar 1:22 TLV) And they were astounded at His teaching, for He was teaching them as one having authority and not as the Torah scholars.

(Mar 1:23 TLV) Just then there was a man in their synagogue with an unclean spirit. And he cried out,

(Mar 1:24 TLV) "What have we to do with You, Yeshua of Natzeret? Have You come to destroy us? I know who You are! You're the Holy One of God!"

(Mar 1:25 TLV) Yeshua rebuked him, saying, "Quiet! Come out of him!"

(Mar 1:26 TLV) And the unclean spirit, after throwing the man into convulsions and crying out with a loud voice, came out of him.

(Mar 1:27 TLV) They were all so amazed that they asked among themselves, "What is this? A new

teaching with authority! He commands even the unclean spirits, and they obey Him!”

(Mar 1:28 TLV) And immediately news about Him spread throughout the region surrounding Galilee.

7. Heal – Mark 3:1-6

(Mar 3:1 TLV) Yeshua entered the synagogue again, and a man with a withered hand was there.

(Mar 3:2 TLV) Now some were carefully watching Him, to see if He would heal him on Shabbat, so that they might accuse Him.

(Mar 3:3 TLV) He said to the man with the withered hand, “Stand up here in the center.”

(Mar 3:4 TLV) Then He said to them, “Is it permitted on Shabbat to do good or to do evil, to save a life or to kill?” But they kept silent.

(Mar 3:5 TLV) After looking around at them with anger, grieved by their hardness of heart, He says to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored.

(Mar 3:6 TLV) The Pharisees went out right away with the Herodians and began plotting against Him, how they might destroy Him.

8. Offerings made by fire – B’midbar/Numbers 28:9

(Num 28:9 TLV) “On the Shabbat, you are to present two flawless male lambs a year old, along with two tenths of an ephah of fine flour as a grain offering, mixed with oil and its drink offering.

(Num 28:10 TLV) This is the burnt offering for every Shabbat, besides the regular burnt offering and its drink offering.

9. Prayer and cleansing (water immersion) of women – Acts 16:13

(Act 16:13 TLV) On Yom Shabbat, we went outside the gate to the river, where we expected a place of prayer to be. We sat down and began speaking with the women who had gathered.

(Act 16:14 TLV) A woman named Lydia—a seller of purple cloth from the city of Thyatira, a God-fearer—was listening. The Lord opened her heart to respond to what Paul was saying.

(Act 16:15 TLV) When she was immersed, along with her household, she urged us, saying, “If you have judged me to be faithful to the Lord, come and stay at my house.” And she insisted.

10. Preserve life and do good – Vayikra/Leviticus 18:5 and Mattiyahu/Matthew 12:11-12 i.e.;

- Doctors
- Nurses
- Ambulance Drivers
- Firemen
- Policemen
- Soldiers etc.

If you need medical attention or medicine for you or your family, take care of your family to preserve life, do good. Ok to use money for medicine if emergency etc.

Brief History of Shabbat

➤ **Shabbat the beginning – B’reisheet/Genesis 2:1-3**

- (Gen 2:1 TLV) So the heavens and the earth were completed along with their entire array.
- (Gen 2:2 TLV) God completed—on the seventh day—His work that He made, and He ceased—on the seventh day—from all His work that He made.
- (Gen 2:3 TLV) Then God blessed the seventh day and sanctified it, for on it He ceased from all His work that God created for the purpose of preparing.

➤ **Shabbat before Sinai – Sh’mot/Exodus 16:23**

- (Exo 16:23 TLV) But he said to them, “This is what Adonai has said. Tomorrow is a Shabbat rest, a holy Shabbat to Adonai. Bake whatever you would bake, and boil what you would boil. Store up for yourselves everything that remains, to be kept until the morning.”

➤ **Shabbat at Sinai – Sh’mot/Exodus 20:10-11**

- (Exo 20:10 TLV) but the seventh day is a Shabbat to Adonai your God. In it you shall not do any work—not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates.
- (Exo 20:11 TLV) For in six days Adonai made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Thus Adonai blessed Yom Shabbat, and made it holy.

➤ **Shabbat after Sinai and before the New Testament – Nechemyah/Nehemiyah 9:14, 13:15-22**

- (Neh 9:14 TLV) You made known to them Your holy Shabbat and ordained for them mitzvot, statutes and Torah by the hand of Your servant Moses.
- (Neh 13:15 TLV) In those days, I saw in Judah some people treading winepresses on the Shabbat, some bringing and loading heaps of grain on donkeys, as well as wine, grapes, figs and various other burdens, bringing them into Jerusalem on the Shabbat day. So I warned them about selling food on that day.
- (Neh 13:16 TLV) Men from Tyre who lived there were bringing fish and all kinds of merchandise and were selling it on the Yom Shabbat to the children of Judah, even in Jerusalem.
- (Neh 13:17 TLV) So I complained to the nobles of Judah and asked them, “What is this evil thing that you are doing? You are profaning Yom Shabbat!
- (Neh 13:18 TLV) Didn’t your ancestors do exactly the same causing our God to bring all this evil upon us and upon this city? So now you are bringing even more wrath upon Israel by profaning Yom Shabbat.”
- (Neh 13:19 TLV) When evening darkness began to fall on the gates of Jerusalem before Yom Shabbat, I commanded the doors to be shut. I further commanded that they should not be opened till after Yom Shabbat. I appointed some of my attendants over the gates so that no burden could enter during Shabbat.
- (Neh 13:20 TLV) Once or twice the traders and those selling all kinds of merchandise camped outside Jerusalem.

- (Neh 13:21 TLV) But I warned them and said to them, “Why are you camping next to the wall? If you do so again, I will lay hands on you.” From that time they no longer came on the Shabbat.
 - (Neh 13:22 TLV) Then I commanded the Levites to purify themselves, and to come and guard the gates in order to sanctify Yom Shabbat. Remember this also on my behalf, O my God, and have compassion on me according to the greatness of your lovingkindness.
- **Shabbat in the Gospels/Besorah – Mark 1:21; Luke 4:16, 23:56**
- (Mar 1:21 TLV) And they went into Capernaum. Right away, on Shabbat, He entered the synagogue and began to teach.
 - (Luk 4:16 TLV) And He came to Natzeret, where He had been raised. As was His custom, He went into the synagogue on Shabbat, and He got up to read.
 - (Luk 23:56 TLV) Then they returned and prepared spices and perfumes. But on Shabbat they rested according to the commandment.
- **Shabbat after the Resurrection – Acts 1:12, 13:42, 15:21, 16:13, 17:2**
- (Act 1:12 TLV) Then they returned to Jerusalem from the Mount of Olives (which is near Jerusalem, a Shabbat day’s journey).
 - (Act 13:42 TLV) As Paul and Barnabas were going out, the people kept begging them to speak these things to them the next Shabbat.
 - (Act 15:21 TLV) For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat.”
 - (Act 16:13 TLV) On Yom Shabbat, we went outside the gate to the river, where we expected a place of prayer to be. We sat down and began speaking with the women who had gathered.
 - (Act 17:2 TLV) As was his custom, Paul went to the Jewish people; and for three Shabbatot, he debated the Scriptures with them.
- **Shabbat in the end times – Yesha’yahu/Isaiah 56:1-12, 58:13, 66:23, Yechezk’el/Ezekiel 46:1, 20:1-16, 23:36-38**
- (Isa 56:1 TLV) Thus says Adonai: “Preserve justice, do righteousness. For My salvation is about to come, and My righteousness to be revealed.
 - (Isa 56:2 TLV) Blessed is the one who does this, the son of man who takes hold of it, who keeps from profaning Shabbat, and keeps his hand from doing any evil.
 - (Isa 56:3 TLV) Do not let a son of a foreigner who has joined himself to Adonai say, ‘Adonai will surely exclude me from His people.’ Nor let the eunuch say, ‘Behold, I am a dry tree.’”
 - (Isa 56:4 TLV) For thus says Adonai, “To the eunuchs who keep My Shabbatot, who choose what pleases Me, and hold fast My covenant:
 - (Isa 56:5 TLV) I will give to them in My House and within My walls a memorial and a name better than sons and daughters. I will give them an everlasting name that will not be cut off.

- (Isa 56:6 TLV) Also the foreigners who join themselves to Adonai, to minister to Him, and to love the Name of Adonai, and to be His servants—all who keep from profaning Shabbat, and hold fast to My covenant—
- (Isa 56:7 TLV) these I will bring to My holy mountain, and let them rejoice in My House of Prayer. Their burnt offerings and sacrifices will be acceptable on My altar. For My House will be called a House of Prayer for all nations.”
- (Isa 56:8 TLV) Adonai Elohim, who gathers the dispersed of Israel, declares, “I will gather still others to him, to those already gathered.”
- (Isa 56:9 TLV) All you beasts of the field, come to eat, all you beasts in the forest.
- (Isa 56:10 TLV) His watchmen are all blind. All of them know nothing. All of them are mute dogs unable to bark, dreamers lying down, lovers of slumber,
- (Isa 56:11 TLV) and the dogs are greedy—they never have enough. They are shepherds with no discernment. They have all turned to their own way, each to his own gain, one and all.
- (Isa 56:12 TLV) “Come, let’s get wine, let’s guzzle strong drink. Tomorrow will be like today, only even better!”
- (Isa 58:13 TLV) If you turn back your foot from Shabbat, from doing your pleasure on My holy day, and call Shabbat a delight, the holy day of Adonai honorable, If you honor it, not going your own ways, not seeking your own pleasure, nor speaking your usual speech,
- (Isa 58:14 TLV) then You will delight yourself in Adonai, and I will let you ride over the heights of the earth, I will feed you with the heritage of your father Jacob.” For the mouth of Adonai has spoken.
- (Isa 66:23 TLV) “And it will come to pass, that from one New Moon to another, and from one Shabbat to another, all flesh will come to bow down before Me,” says Adonai.
- (Eze 46:1 TLV) Thus says Adonai Elohim: “The gate of the inner court that faces the east will be shut for the six working days. On Yom Shabbat it will be opened and in the day of the New Moon it will be opened.
- (Eze 20:10 TLV) So I led them out from the land of Egypt and brought them into the wilderness.
- (Eze 20:11 TLV) I gave them My laws and taught them My judgments, which if a man does, he will live by them.
- (Eze 20:12 TLV) I also gave them My Shabbatot, as a sign between Me and them, so that they would know that I am Adonai who made them holy.
- (Eze 20:13 TLV) “But the house of Israel rebelled against Me in the wilderness. They did not walk in My statutes. They rejected My judgments, which if a man does, he will live by them. They greatly profaned My Shabbatot. Then I resolved to pour out My fury on them in the wilderness to consume them.
- (Eze 20:14 TLV) But for the sake of My Name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out.
- (Eze 20:19 TLV) I am Adonai your God. Walk in My statutes, keep My ordinances and do them.
- (Eze 20:20 TLV) Keep My Shabbatot holy, so they will be a sign between Me and you, that you may know that I am Adonai your God.’

- (Eze 23:38 TLV) Again, this they have done to Me—they defiled My Sanctuary on the same day and profaned My Shabbatot.

Messianic Significance of the Sabbath

The Sabbath reminds us that God created the world.

(Gen 2:1 CJB) Thus the heavens and the earth were finished, along with everything in them.

(Gen 2:2 CJB) On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made.

(Gen 2:3 CJB) God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

(Mat 12:8 CJB) For the Son of Man is Lord of Shabbat!"

The Sabbath reminds us that God delivered Israel from bondage in Egypt i.e. slavery to sin.

It should also remind us how God brought us out of the land of sin (Egypt), and how He broke the chains of darkness and set us free. It should also remind us that He has brought us into His Kingdom and freed us from the harsh task master of sin and now we walk in His Kingdom.

(Gal 5:1 CJB) What the Messiah has freed us for is freedom! Therefore, stand firm, and don't let yourselves be tied up again to a yoke of slavery.

(Rom 4:25 CJB) Yeshua, who was delivered over to death because of our offenses and raised to life in order to make us righteous.

(Rom 6:17 CJB) By God's grace, you, who were once slaves to sin, obeyed from your heart the pattern of teaching to which you were exposed;

(Rom 6:18 CJB) and after you had been set free from sin, you became enslaved to righteousness.

(Rom 6:19 CJB) (I am using popular language because your human nature is so weak.) For just as you used to offer your various parts as slaves to impurity and lawlessness, which led to more lawlessness; so now offer your various parts as slaves to righteousness, which leads to being made holy, set apart for God.

(Rom 6:20 CJB) For when you were slaves of sin, you were free in relationship to righteousness;

(Rom 6:21 CJB) but what benefit did you derive from the things of which you are now ashamed? The end result of those things was death.

(Rom 6:22 CJB) However, now, freed from sin and enslaved to God, you do get the benefit—it consists in being made holy, set apart for God, and its end result is eternal life.

(Rom 6:23 CJB) For what one earns from sin is death; but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord.

The Sabbath reminds us that Christ delivered us from the penalty of sin on the Execution stake.

(Heb 4:10 CJB) For the one who has entered God's rest has also rested from his own works, as God did from his.

(Heb 4:11 CJB) Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience.

(Heb 4:12 CJB) See, the Word of God is alive! It is at work and is sharper than any double-edged sword—it cuts right through to where soul meets spirit and joints meet marrow, and it is quick to judge the inner reflections and attitudes of the heart.

(Heb 4:13 CJB) Before God, nothing created is hidden, but all things are naked and open to the eyes of him to whom we must render an account.

(Heb 4:14 CJB) Therefore, since we have a great cohen gadol who has passed through to the highest heaven, Yeshua, the Son of God, let us hold firmly to what we acknowledge as true.

(Heb 4:15 CJB) For we do not have a cohen gadol unable to empathize with our weaknesses; since in every respect he was tempted just as we are, the only difference being that he did not sin.

(Heb 4:16 CJB) Therefore, let us confidently approach the throne from which God gives grace, so that we may receive mercy and find grace in our time of need.

The Sabbath reminds us that God will make us holy, just as He made the Sabbath holy.

(Rom 5:17 CJB) For if, because of the offense of one man, death ruled through that one man; how much more will those receiving the overflowing grace, that is, the gift of being considered righteous, rule in life through the one man Yeshua the Messiah!

(Rom 5:18 CJB) In other words, just as it was through one offense that all people came under condemnation, so also it is through one righteous act that all people come to be considered righteous.

(Rom 5:19 CJB) For just as through the disobedience of the one man, many were made sinners, so also through the obedience of the other man, many will be made righteous.

(Rom 5:20 CJB) And the Torah came into the picture so that the offense would proliferate; but where sin proliferated, grace proliferated even more.

(Rom 5:21 CJB) All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Yeshua the Messiah, our Lord.

The Sabbath reminds us that God will finish His work in our lives, just as He finished His work of creation and redemption.

(1Co 1:30 CJB) It is his doing that you are united with the Messiah Yeshua. He has become wisdom for us from God, and righteousness and holiness and redemption as well!

(1Co 1:31 CJB) Therefore—as the Tanakh says—"Let anyone who wants to boast, boast about Adonai."

(Php 1:6 CJB) And I am sure of this: that the One who began a good work among you will keep it growing until it is completed on the Day of the Messiah Yeshua.

The Sabbath reminds us that God is our YHWH ELOHIM.

(Exo 20:8 CJB) ַ "Remember the day, Shabbat, to set it apart for God.

(Exo 20:9 CJB) You have six days to labor and do all your work,

(Exo 20:10 CJB) but the seventh day is a Shabbat for Adonai your God. On it, you are not to do any kind of work—not you, your son or your daughter, not your male or female slave, not your livestock, and not the foreigner staying with you inside the gates to your property.

(Exo 20:11 CJB) For in six days, Adonai made heaven and earth, the sea and everything in them; but on the seventh day he rested. This is why Adonai blessed the day, Shabbat, and separated it for himself.

The Sabbath reminds us that we have rest in Messiah.

(Mat 11:28 CJB) "Come to me, all of you who are struggling and burdened, and I will give you rest.

(Mat 11:29 CJB) Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

(Mat 11:30 CJB) For my yoke is easy, and my burden is light."

(Rev 14:13 CJB) Next I heard a voice from heaven saying, "Write: 'How blessed are the dead who die united with the Lord, from now on!' 'Yes,' says the Spirit, 'now they may rest from their efforts, for the things they have accomplished follow along with them.' "